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A brief history of Indian tribes in the states of Kansas, Nebraska, and Iowa is presented. Discussion centers around individual Indian tribes which are representative of early and modern Indian life in these states. Native tribes, nomadic tribes, and emigrant tribes are considered. A section devoted to Indians in these states today offers an indication of the present condition of the Indian nation in the Central Plains. This section also points out Indian education programs, Indian health programs, and other efforts of the Bureau of Indian Affairs. A description is included of places to go and things to see on Indian reservations in Kansas, Nebraska, and Iowa. (SW)

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# INDIANS OF THE CENTRAL PLAINS

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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## COVER

*Petalesharo, a daring and handsome Skidi Pawnee chief born around 1797, is credited with bringing an end to his tribe's practice of annually sacrificing an Indian maiden to the Morning Star. In 1818, in an unprecedented feat of courage and defiance, he cut the thongs which bound a captive girl chosen for death, and carried her away to safety. When the Pawnees saw that no harm came to Petalesharo, other chiefs opposed human sacrifice in the Pawnee rituals.* PHOTO: SMITHSONIAN INSTITUTION

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# INTRODUCTION

"Where I reached Quivira," Francisco Vasquez Coronado wrote from the New World to the King of Spain in 1541, "it was in the 40th degree of latitude."

The Spanish explorer's search for a legendary land of fabulous riches had ended as his expedition arrived at the line which forms today's boundary between Kansas and Nebraska.

"Quivira's" first white visitors were disappointed, for the only wealth they found was darkly rich prairie land. They did not attempt to colonize.

Eventually other white men also found their way to the central plains, pushing across the Mississippi to settle on the fertile Indian lands of Iowa, Kansas, and Nebraska.

Today the region contains a profusion of Indian place names, but most of the Indians are gone.

# INDIANS of KANSAS and NEBRASKA

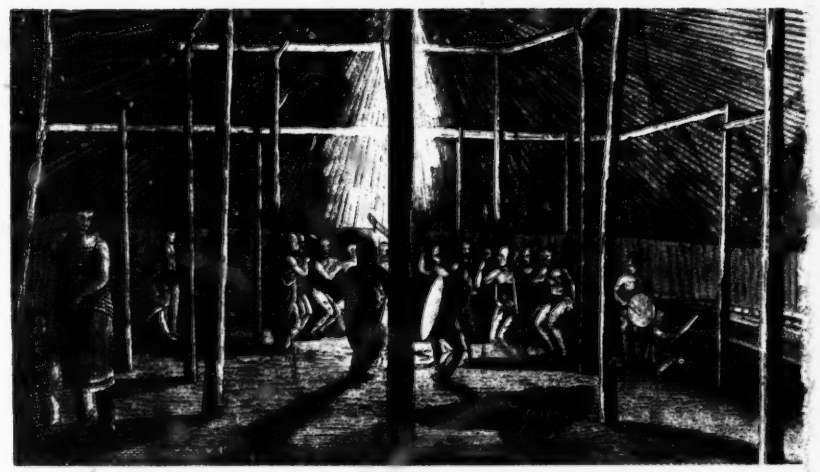
## NATIVE TRIBES

Kansas, Omahas, Poncas, Pawnees, Otoes and Missouris—village dwellers whose tribal existence centered around farming, hunting, and warfare—were most representative of early Indian life in Kansas and Nebraska.

The Kansa, Omaha, and Ponca Tribes so long and intimately associated with the area were members of the Siouan linguistic family. With the Osages and Quapaw, they made up what is known as the Dhegiha group.

At some point in their very remote past, they left ancient homelands in the Piedmont Plateau of Virginia and the Carolinas, and migrated together to the Mississippi, where they divided.

The Osages went on to what is now the State of Missouri.



*War Dance in a Kansa Lodge. From a drawing made during the Long exploration of 1819. Major Stephen H. Long's scientific expedition, dispatched by the Government, introduced the first steamboat to Kansas waters and accumulated much data on Indian life in the area.* PHOTO: SMITHSONIAN INSTITUTION

The Kansas continued up the Missouri River, and stopped along the stream which came to be known for them and in turn gave the State its name.

Omahas and Poncas traveled on together, settling farther north. They are the only two native tribes whose descendants still live in the Kansas-Nebraska area.

***The Kansas.***—The Kansa (or Kaw) Tribe had long been established on the Kansas River when Father Marquette, the French explorer and cartographer, came upon them in 1673.

"Kansa" meant "wind people." The tribe paid special recognition to the wind's power, which they believed helped warriors setting out for battle. Warfare was the great interest of Kansas and related tribes, for only by fighting could tribesmen reach high social position.

The Kansas did not penetrate far west into what is now Kansas, but their prairie villages of large, semipermanent earth lodges became familiar to travelers on the eastern section of the Santa Fe Trail during the 1850's.

Never very numerous, the tribe was reduced by smallpox and liquor, and degenerated to a poverty-stricken handful. By 1873, the last of their holdings had been sold to the United States, and the tribe was removed to Oklahoma, where a few hundred Kansas still live. They claim a famous son—Charles Curtis, born in Topeka, Kansas, Vice President of the United States during the Hoover Administration.

***The Omahas.***—Many long migrations mark the tribal history of the Omahas, for whom Nebraska's largest city is named.

After separating from other members of the Dhegiha group in their ancient journey from the southeast, Omahas settled

*An Omaha earth lodge in Nebraska about 1890. Corn is hanging on drying rack, while Indian women are pounding dried corn in wood mortar.* PHOTO: SMITHSONIAN INSTITUTION

at the mouth of the Missouri River, where they lived for many years. With the Poncas and Iowas, they slowly traveled north to what is now Minnesota, but were again forced to migrate because of the depredations of the Yankton Sioux. The three tribes then settled in what is now South Dakota.

Around 1802, a smallpox epidemic reduced the Omahas to only a few hundred. Survivors deserted their homes to move farther down the Missouri, where Lewis and Clark visited them in 1804. Omaha hospitality and friendship to whites, established during that stay, became a tribal tradition that never wavered.

In 1856, the tribe was placed on a reservation in northeastern Nebraska, a site they themselves selected. Their descendants still live in this area, on lands since diminished to about 28,000 acres.

***The Poncas.***—Always friendly to whites, Poncas lived quietly and peacefully on their ancestral lands during early Nebraska territorial days. But by 1856, settlers had begun to crowd in on their hunting grounds and kill their game. The tribe was removed by treaty to lands farther west, but there, farming was made impossible by the neighboring Sioux. In 1865, to reward their "constant fidelity," the Government allowed the Poncas to return to their homes on the Niobrara. But they were not to remain for long. An 1868 treaty inadvertently assigned all Ponca lands to the Sioux, and a few years later the tribe was ordered to remove to Indian Territory.

It was then that the Poncas' famous chief, Standing Bear, came to prominence. From the beginning he had strongly opposed the removal order, but without success; his people were forced to leave their Nebraska homes. Within a year almost a third of the tribe had died in Indian Territory, among them Standing Bear's son.

The Ponca chief, determined to bury his son at home, set out in the winter of 1878 with his son's body and a small following, and 3 months later arrived at the Omaha Reservation. Soldiers appeared with orders to arrest Standing Bear and his followers and return them to Indian Territory.

But on the way back, as the party paused near Omaha, Standing Bear was interviewed by a newspaper reporter. When the Ponca story was published, Omaha citizens, aroused, arranged for Standing Bear to be represented without charge by local attorneys, who sued for a writ of *habeas corpus* for the Indians.

The Ponca prisoners were denied this safeguard against illegal detention on the basis that they were not persons within the meaning of the law. But soon thereafter, during their trial in the United States Court at Omaha, Judge Dundy ruled that Standing Bear and his band should be set free, hold-

ing that an Indian was a person within the meaning of the law of the United States, and that therefore no rightful authority existed for removing any of the prisoners by force to Indian Territory.

Following this important decision, Standing Bear and his party settled on an island in the Niobrara River which had been a part of their old reservation. Other Poncas from Indian Territory joined them, and they began to farm again.

Their descendants still occupy lands in northeastern Nebraska, where they are among the best farmers in the Niobrara area.

*Standing Bear, Ponca chief whose persistent efforts helped bring about the first decision by a U.S. Court that "an Indian is a person within the meaning of the law of the United States." Standing Bear visited several eastern cities following the 1879 ruling, and aroused widespread public sentiment for fair treatment of Indians.*
PHOTO: SMITHSONIAN INSTITUTION

***The Osages.***—For generations, Osage homelands were along the river which bears their name in Missouri. Here they raised small crops near their villages, taking to the plains of western Kansas for long summer hunts. Powerful and well organized, the Osages were respected by whites and Indian tribes alike as formidable foes.

About 1820 the tribe moved to Kansas. (The famous portrayer of Indians, artist George Catlin, who visited them there around 1835, reported that Osage men were the tallest Indians in North America, from 6 to 6½ feet in height.)

White pressure against the Osages increased until, in 1870, an act of Congress provided for their removal to Indian Territory (Oklahoma), where their descendants live today.

***Caddoan Tribes.***—The Caddoan family, once represented in Kansas and Nebraska by the Pawnees and Wichitas, is believed to have migrated to the area from the southeast, at a period so remote that only confused accounts of it exist. Unlike the Dhegihas, they did not arrive together, but in tribal divisions over a long period.

Much of Nebraska was Pawnee country when the first white man arrived. The tribe's name came from the Caddoan word pa-rik-i—"horn"—because Pawnee men wore their scalp-locks so heavily plastered with grease and paint that they stood erect.

The numerous and powerful Pawnees were divided into four subtribes, each in turn forming bands which kept together in villages ruled by hereditary chiefs. Their culture was the most advanced of any tribe in the area, and was imitated by other groups. Pawnees were good farmers who raised crops of corn, beans, pumpkins, melons, and squashes on their rich riverside lands. They had gone far in crafts, medicine, and music, and their ceremonial dances and prayers were distinguished for their dignity, rhythm, and symbolism.

Cosmic forces and heavenly bodies were of special significance to these extremely religious Indians. In particular, they worshipped the Morning Star, to whom they annually sacrificed an Indian maiden (always a captive from another tribe), until their great Chief Petalesharo, who was something of a reformer, brought the practice to an end.

As a nation, Pawnees were almost constantly at war with surrounding tribes, particularly the Osages and Kansas, whom they considered natural enemies. They never fought whites, however, and often sided with settlers against hostile tribes. Pawnee scouts under Major Frank North became famous during Indian attacks between 1865 and 1885, and did much to make possible the building of railroad lines to the Pacific.

Pawnees were particularly hard-hit by white men's dis-

eases. In 1831 an epidemic of smallpox killed nearly half the tribe, and in 1849, cholera swept away another 1,200 of them.

In 1859, all remaining members of the Pawnee Nation were gathered upon a reservation near Nebraska's Loup River. For the next 14 years, the once proud and powerful tribe was visited by one disaster after another. They were raided by the Sioux, while white men increasingly urged their complete removal. Drought and grasshoppers destroyed their crops, and the buffalo became ever more scarce.

In 1875 and 1876, weakened and greatly diminished, the Pawnees ceded all that remained of their Kansas and Nebraska lands, and were removed to Indian Territory, a difficult exodus that caused many deaths. Their descendants today are organized under the title "Pawnee Indian Tribe of Oklahoma."

The Pawnees' close relatives, the Wichitas, are generally believed to have accompanied the Pawnees to the Platte and Republican Rivers of Nebraska, later returning to the Arkansas River area, where Coronado found them in 1541 while looking for "Quivira."

Forced out of the area—probably by the southern advance of the Sioux—the Wichitas settled along the Cimarron River and south into Texas. During the Civil War they returned briefly to the old "Quivira," establishing themselves on the present site of Wichita, Kans., but they went back south before the removal period, leaving their lands to other, stronger tribes.

A few hundred Wichitas live in Oklahoma today.

*In picture writing on buffalo skin, an unidentified Pawnee chief told the story of his life's most important events. Horses played a significant part in Pawnee warring and hunting exploits.* PHOTO: SMITHSONIAN INSTITUTION

*Wichita dance leaders hold sacred corn and pipe which tribal tradition held was given them at the beginning of the world. This 1893 study was made by James Mooney, a well-known early ethnologist.* PHOTO: SMITHSONIAN INSTITUTION

***The Chiwere group.***—The small Oto and Missouri (Missouria) Tribes, members of the Chiwere group of the Siouan linguistic family, lived in the Great Lakes region in prehistoric times, when they are thought to have been allied with Iowas and Winnebagos.

At the time of their first meetings with white men, they were settled along a river they called Nebraska—"shallow water." Although the river is now known as the Platte, its original Oto name lives on in that of the State.

The Missouris were almost destroyed in 1798 during a war with the Sacs and Foxes, and with another disastrous defeat a few years later, the tribe's existence as an independent unit came to an end. Most Missouri lodges joined the Otos, with whom they shared a reservation in Nebraska. As other settled tribes of the area, both were primarily agriculturists, as well as traders and trappers who depended to some extent upon the buffalo.

An 1881 treaty provided for the sale of all Oto lands in Kansas and Nebraska, and removal of the tribe to Indian Territory. The Missouris, as a party to the transaction, were relocated at the same time. Since then, the two tribes have been officially classed as one tribal group—the Oto-Missouria.

*The Surrounder, an Oto chief, proudly displays earrings and bear-claw necklace in this portrait made during the 1830's by George Catline. Head plumes and breastplate are red in the original watercolor.* PHOTO: SMITHSONIAN INSTITUTION

## NOMADIC TRIBES

West of the long-established village dwellers, nomadic tribes such as the Cheyennes, Arapahoes, Comanches, and Kiowas ranged the prairies of Kansas and Nebraska. Accomplished hunters, fighters, and horsemen, they did not farm nor build homes, but figured in the early history of the two States in their bitter opposition to the encroachments of white settlers.

The Sioux, represented in Nebraska by Oglala and Brule bands, originally moved out upon the Plains from the east and northeast, driving other tribes before them. At first disposed to be friendly to whites, they grew increasingly hostile as pioneers and gold seekers trespassed on their hunting grounds. Indian wars in northeastern Nebraska continued long after the eastern half of the State was nearing complete settlement. From the first serious uprising in 1854, some 36 years were to pass before the entire area was under white control.

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## EMIGRANT TRIBES

Between 1825 and 1842, some 28 tribes from settled lands east of the Mississippi were removed by treaties with the Federal Government to Kansas lands relinquished by Kansas, Osages, and other native groups. Some of the new arrivals played important parts in the development of the Territory and State: the first printing press in Kansas belonged to the Shawnee Indians; another relocated tribe, the Wyandots, established the Territory's first free school.

But with passage in 1854 of the Kansas-Nebraska Act, creating the two territories of Kansas and Nebraska, white settlers hungry for land poured into the area, and most of the newly arrived Indian groups suffered the same fate as native tribes: removal to Indian Territory and other areas.

A few later emigrants remained. Their descendants, together with those of the native Omahas and Poncas, constitute the Indian population of Kansas and Nebraska today.

***The Potawatomis.***—Members of the Algonquin linguistic family, the Potawatomis—"people of the place of the fire"—were once close associates of the Chippewas and Ottawas. All were grouped under the title "The Three Fires."

Potawatomis became close friends and military allies of the French (who first met them in 1670), and joined Pontiac's conspiracy to drive out British successors during the 1760's. Later, however, the tribe sided with the English during both the American Revolution and the War of 1812.

About 50 villages were included in Potawatomi territory, which lay in parts of what are now Wisconsin, Michigan, Illinois, and Indiana. But as white settlement pressed upon them, the tribe was forced west across the Mississippi. Some members stopped and settled in Iowa. Others, going on to Kansas, became known as the Prairie Band of Potawatomi.

In 1846 the Government set aside lands in Kansas as a reservation for all scattered Potawatomi groups and members of their ancient friends, the Chippewa and Ottawa Tribes. Pawnees, violently objecting to settlement of the Potawatomis in their area, declared war, and in a bloody battle between the two tribes, Potawatomis were resoundly victorious. (For many years the anniversary of the battle was celebrated as a Potawatomi chieftain in finest war regalia ceremonially rode to the reservation's western and northern boundaries, to make sure no Pawnees were around.)

Increasing white settlement in Kansas led to an 1861 treaty providing for allotment of Potawatomi lands to individual owners. Those who took their allotments became citizens of the United States and were thereafter known as "Citizen Potawatomis." They soon sold their land and moved to Indian Territory.

*Elk's Horns, a Kickapoo sub-chief, praying while following his "prayer stick." Marks on such sticks helped user to remember prayers, historical or legendary events. In this portrait, painted by George Catlin in 1831, Elk's Horns wears medallion given by white men as a symbol of friendship.* PHOTO: SMITHSONIAN INSTITUTION

The Prairie Band, however, refused to accept allotments, and were assigned a small reservation in northeast Kansas, where their descendants live today.

***The Kickapoos.***—The Kickapoos (whose name means "he stands about," or "he moved about") are members of the Central Algonquian linguistic family, forming a division with the Sacs and Foxes, to whom they were closely related. A French missionary, Father Claude Allouez, was the first white man to come upon them in Wisconsin around 1670.

Over a period of many years the tribe gradually moved south, and by the late 1700's was established in Illinois and Indiana. The westernmost group became known as the Prairie Band; the eastern division as the Vermillion Band, from the Illinois river along which they were settled.

Kickapoos were prominent in regional history for many years. They joined Tecumseh's alliance against the United States in the early 1800's, and took part in raids along the Illinois frontier led by Sac Chief Black Hawk in 1832. They ceded their Illinois and Indiana lands in the early 19th century, and by 1862 most members of the tribe had settled in

northeastern Kansas in the vicinity of their present reservation.*

The tribe produced its own "Messiah." Kennekuk, a Kickapoo chief born around 1770, claimed to have been Divinely sent to the tribe as its saviour and teacher. For several years before the Kickapoos left Illinois for the west, he had been preaching to his people, and succeeded in getting the Government to build a church for his use in the tribe's new Kansas homelands.

Kennekuk came to have great power over his followers, a devout group which strictly observed the Sabbath, did not drink, lie, steal, or swear, and followed certain rituals and ceremonies which were a combination of Christian and Indian elements. The Kickapoo chief died of smallpox in 1855, but he had promised to rise again. Today a number of Kickapoos still expect a saviour, whose name will be Kennekuk.

***Iowas, Sacs and Foxes.***—Always a small tribe, the Iowas are members of the Chiwere branch of the Siouan linguistic family. They were once farmers in the Great Lakes region, who gave up agriculture for fur trapping and trading as Europeans moved into their country in the 17th century. Iowas were famous for their pipes, manufactured of red pipestone from Minnesota quarries.

After fighting on the British side in the War of 1812, Iowas ceded all their lands east of the Missouri River, and with the Sacs and Foxes were given a tract of land on the west bank of the Missouri River.

Sacs and Foxes, once two separate and distinct members of the Algonquian linguistic family, are today considered one tribe. They were Woodlands Indians, whose original home was in the Great Lakes region, where they lived in bark lodges, traveled by canoe, cultivated maize, beans, squash, and tobacco, and harvested wild rice. Their warriors were known by the white clay print of a hand on back or shoulder.

Actual confederation of the two tribes appears to have been made around 1760. It was strengthened when Foxes joined Sac Chief Black Hawk in his 1832 "War" against white settlers in Illinois.

Sacs and Foxes sold their Iowa lands and were given a reservation in Kansas where, by 1846, all the Sacs, and about one-fifth of the Foxes, had gathered. (In the late 1850's, some Fox chiefs and most of their followers moved back to

*Around 1852 a large group of Kickapoos left the main body of the tribe and went to Mexico, where they became known as "Mexican Kickapoos." They came to represent a source of constant annoyance to border settlements, and in 1873, most were returned to the United States and settled in Indian Territory. A few Kickapoos remained in Mexico, establishing themselves on a reservation in Chihuahua granted them by the Mexican Government.

Iowa, where they bought land and settled).

A treaty of 1867 provided for removal of the Sacs and Foxes to a reservation in Indian Territory, and most members of the tribe had settled there by 1869.

The Iowa Reservation is a tiny area straddling the Kansas-Nebraska border along the Missouri River. The Sac and Fox Reservation to the west also lies in both States.

***The Santee Sioux.***—The Sioux are still represented in Nebraska by members of the Santee, or Eastern Division, who originally lived in Minnesota but were removed from there following their participation in the 1862 Sioux uprising led by Chief Little Crow against white settlers.

After many treaties, executive orders and statutes, they were finally settled in northeastern Nebraska on a reservation originally consisting of more than 115,000 acres, most of which has passed from Indian ownership.

***The Winnebagos.***—The history of the Winnebagos, who are closely related to the Chiwere branch of the Siouan linguistic family, has been marked by war, alcohol, disease, and flight over many years. In their Wisconsin homelands, the Winnebagos were almost entirely destroyed by the Illinois, but captives were at last allowed to return, and again formed a tribe.

Winnebagos fought with the English in the American Revolution and in the War of 1812, and were allied with Sacs and Foxes during Black Hawk's raids. Loyalty to their Sac and Fox friends forced them to remove from Wisconsin to Iowa, with much suffering. Smallpox hit the tribe twice before 1836, and in that year a third attack killed about one-fourth of their survivors. In 1845, those who remained returned to the Great Lakes area, this time to Minnesota.

Following the 1862 Sioux uprising in Minnesota, angry and frightened settlers demanded that all Indians be expelled from the State. The Winnebagos, although not guilty of any attacks on whites in the area, were forced to move from Minnesota and settle on the Crow Creek Reservation in South Dakota, where they were once again close to their ancient enemies, the Sioux.

They abandoned their South Dakota lands, and in the winter of 1863–64, through driving snow, they traveled to the lodges of the Omahas in Nebraska. Of the 2,000 Winnebagos who started the journey, only about 1,200 destitute, sick and starving members survived. The hospitable Omahas provided food and shelter, and in 1865, sold a strip of their reservation to the Government, which in turn deeded it to the Winnebagos. Additional lands were allotted to them in 1874.

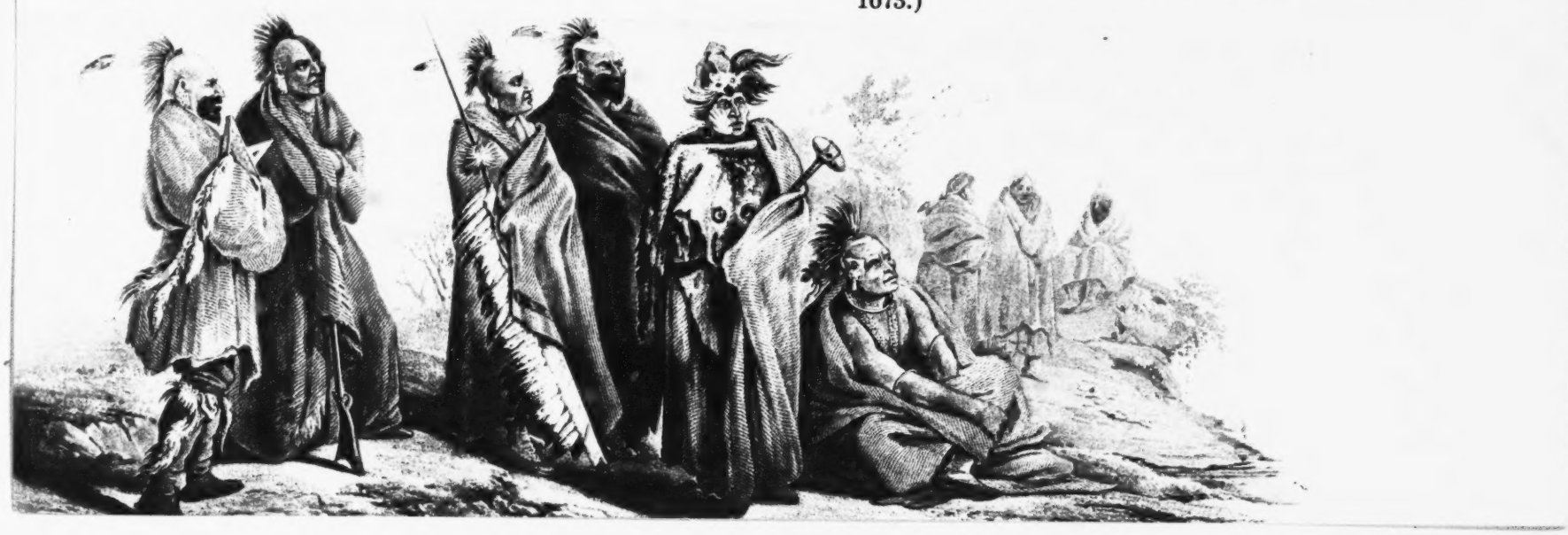
So, after a long series of disasters, the wandering Winnebagos came to rest in Nebraska, the last Indian tribe to enter the State.

# INDIANS of IOWA

Before white men settled in the Iowa region, it was a battle and hunting ground for many tribes who warred with each other for possession of its rich lands, one driving out the other, then, in turn, being driven out, or drifting on. In general, tribes of Alonquian stock came into the area from the east and north, while Siouan groups entered from the north and west. Iowa abounds in Indian place names, recalling the numerous tribes once living there.

In the earliest historical period, the Iowas, from whom the State takes its name, roamed in most of the region, settling mainly in the central part along the Des Moines River valley. (This river's name, as well as that of the State capital, is derived from the Moingwena Indians whom Marquette met in 1673.)

*Sac and Fox Indians, gathered along the riverbank near St. Louis, watch a departing steamboat. White clay handprint on face of Sac and Fox brave in foreground denotes his warrior status. This engraving, made from a painting by the noted Swiss artist Charles Bodmer, was published in Prince Maximilian's* Travels *in 1834.*
PHOTO: SMITHSONIAN INSTITUTION



Members of the Omahas, Otos, and Missouris settled in the western and southwestern part of Iowa country, where they were in constant fear of warring bands of Sioux from the northern third of the area. Along the Mississippi, Indians of the Mascoutin family gave the present county and city of Muscatine, Iowa, their name.

In the 1840's, members of the Winnebago and Potawatomi Tribes settled for a time in Iowa before being again relocated to neighboring States.

For the most part, Iowa's Indian history centers around the Sacs and Foxes, and their leaders, Black Hawk, Keokuk, and Wapello. Under an 1804 treaty, Sacs and Foxes had agreed to surrender all their lands east of the Mississippi, and a few years later settlers began to pour into their Illinois territory. Keokuk and Wapello, principal chiefs of the Sacs and Foxes, bowed to the inevitable and with most of their followers moved into what is now Iowa.

Black Hawk, however, bitterly repudiated the 1804 Treaty, and enlisted his followers, together with members of other tribes, in a series of border skirmishes since known as the Black Hawk War of 1832. Black Hawk was imprisoned for a time after his unsuccessful "war," but was later released and sent on a tour of several eastern cities. He died in 1838 on the Iowa Reservation ruled by his rival, Chief Keokuk. (Chief Wapello, for whom an Iowa town and county are named, died in 1842, while Chief Keokuk, who lived until 1848, is buried near the Iowa city which bears his name.)

Under a treaty of 1842, Sacs and Foxes ceded all their Iowa lands to the United States. With the subsequent removal of the Potawatomis, Winnebagos, and, finally, the Sioux, all the Iowa country once occupied by Indians was in white ownership. The last outbreak of Indian warfare in the State occurred with the Spirit Lake Massacre of 1857, when a renegade Sioux and his followers killed 42 whites to avenge the slaying of a relative by a white trader.

After removal of the Sacs and Foxes to Kansas, small groups, mostly Foxes, began to move back into Iowa. In time, around 100 of the tribe had returned, and in 1856 the State passed a law permitting them to remain. With proceeds from the sale of horses, the small group purchased 80 acres of land near Tama, Iowa, to which more land was later added. In 1896, both the Iowa legislature and the U.S. Congress passed laws transferring the trust status of the lands to the United States; certain rights such as limited taxation were reserved for the State.

Sac and Fox lands in Tama County today harbor the only remaining group of Indians in Iowa, descendants of those who returned from Kansas more than 100 years ago. They call themselves "Mesquakie,"—"Red Earth People."

# KANSAS, NEBRASKA and IOWA INDIANS TODAY

The once-vast Indian lands of "Quivira" today consist of seven small reservations in the northeast sections of Kansas and Nebraska, a total of about 90,200 acres on which some 3,500 Indians make their homes.

In Kansas, Potawatomis are the most numerous tribe, with a population estimated in 1967 at nearly 475. Kickapoos, next in size, were estimated at about 340, while an official 1967 count showed only 262 Iowas. The Sac and Fox Tribe of Kansas-Nebraska has no tribally owned land. Of the 27,200 acres held by Kansas Indians, all but 1,800 acres is individually owned.

Nebraska, with its larger Indian population of about 2,430, has correspondingly more land—63,000 acres—under trusteeship of the Department of the Interior. Most of this land, checkerboarded by non-Indian ownership, is in individually held tracts. Only about 14,000 acres are under tribal ownership.

About 470 Indians live on or adjacent to the Sac and Fox settlement in Iowa, now an area of 3,500 acres.

In general, Kansas and Nebraska Indians are laborers and farmers whose lives are much like those of non-Indian neighbors. Some tribes no longer speak an Indian language. Kickapoo is not used at all; those few members of the tribe who do use an Indian language communicate in Potawatomi. The Iowa and Sac and Fox Tribes have used English almost entirely since the turn of the century.

More than any other Kansas Indians, the Prairie Potawatomi have retained ancestral beliefs. In particular, one group of "Old Guard" Potawatomis still cling to the religion of their forefathers, including veneration for the "Chief Drum," a sacred relic passed down through generations. Among the Kickapoos, belief still exists in the Kennekuk Church founded by Chief Kennekuk more than 100 years ago.

In Nebraska, little remains to show the lineage and traditions of Indians except among the Omahas and Winnebagos, whose annual summer ceremonial dances reflect elements of their ancient cultural patterns.

The Poncas of Nebraska asked Congress to provide for the withdrawal of Federal services and distribution of tribal assets to eligible members of the small tribe. Termination proceedings for the Poncas have been completed.

Of all Nebraska Indians, Santees have adapted most to white culture. All members of the tribe speak English. They have lost almost all traces of their native culture, and most of them are active Christians.

Iowa's Indians, the Sac and Fox Community, are still extremely conservative. Although they live in close contact with white neighbors, and work as laborers and truck farmers, most members of the tribe continue to follow traditional beliefs. The Mesquakie language of their Fox ancestors is still in common use. A plot of ground is set aside for the annual mid-August, 4-day powwow and fair, featuring the dance of friendship, the war dance, the green corn dance, the buffalo head dance, and a snake dance.

*Cattle watering and hayfield on Potawatomi Reservation near Horton, Kansas. Such agricultural scenes typify area as a whole.*
PHOTOS: BUREAU OF INDIAN AFFAIRS

*Produced by Winnebago artists, crafts such as these demonstrate varied skills of Indian makers, find ready sale both on Nebraska reservation and in crafts outlets elsewhere. Dolls, dressed in tribal dance costumes display a variety of beadwork decoration and applique ribbonwork practiced by women of the Tribe. Flute of carved wood is type traditionally used for courting and some ceremonial dances. Sash in striking design of points and zigzags is made by ancient Indian method known as finger, or weftless, weaving.* PHOTOS: BUREAU OF INDIAN AFFAIRS

***Education of Indian children.***—In all three States, most younger Indians have been educated in public schools, and are rapidly becoming absorbed into the mainstream of contemporary life.

Estimates indicate that there are approximately 1,000 Kansas Indian children between the ages of 6 and 18 enrolled in school, nearly all in public schools. A small number are enrolled in off-reservation Federal boarding schools.

Financial aid has been provided by the Bureau of Indian Affairs to Brown and Jackson Counties for enrolling Indian children from nontaxable lands in Kansas. This supplemented other Federal aids to school districts, including their entitlement under the "Impacted Areas" legislation.

*The academic procession. Graduates march in commencement exercises at Haskell Institute, Lawrence, Kansas, a post secondary institute of business and technology operated by the Bureau of Indian Affairs.*

At Lawrence, Kans., the BIA maintains Haskell Institute, founded 80 years ago. Until 1965, it was a high school for Indian boys and girls from various parts of the country, emphasizing vocational education. It has now been converted to a post-high school technical institute.

Nebraska has assumed full responsibility for the education of its Indian residents. However, the BIA extends financial assistance under a contract with the State to public school districts enrolling Indian children from nontaxable lands, amounting to $170,000 in 1968, and supplements other Federal aids to school districts.

In Iowa, too, most Indian children are enrolled in public schools. The Bureau has been operating a three-teacher day school on the Sac and Fox Settlement for grades one through six, and contracting with the South Tama County Community School District for education and transportation of Sac and Fox pupils from the seventh through the twelfth grades. Transfer of all grades to the public school system is planned for fall of 1968.

***Indian health.***—The United States Public Health Service has responsibility for health services to Indians of the three States. An Indian Hospital is maintained at Winnebago, Nebr., and hospital care at Federal expense may be authorized at various community hospitals in other areas. An Indian School Health Center is maintained for students at Haskell Institute in Lawrence, Kans.

***Other programs.***—In an effort to expand employment, the Bureau of Indian Affairs provides loans to Indian individuals and organizations to develop various enterprises. The tribes themselves have invested $279,000 of their own funds in credit programs for their members in recent years.

The Bureau also assists eligible Indians to secure employment and vocational training leading to employment in off-

reservation areas both within the State of Nebraska and in industrial areas elsewhere.

Employment opportunities for the Sac and Fox Tribe of Iowa exist in various types of work in nearby towns, and the Indians themselves operate a decorative tile project initiated by the University of Chicago.

The Omahas, largest of the Nebraska tribes, with over 1,100 members, were awarded a judgment of $2,900,000 by the Indian Claims Commission in 1960, as recompense for lands ceded by them under treaties in the past. A plan developed by the tribe and approved by the Secretary of the Interior provided a per capita payment of $750 to tribal members; an expanded credit program; and a land purchase program. The tribe set aside $250,000 for a program of industrial development.

An on-the-job training program is expected in 1968 at a Walthill, Nebr. plant that makes hydraulic cylinders. The Omaha Tribe has participated financially in the plant.

Construction of 30 low-rent housing units on the Omaha and Winnebago Reservations has been made possible through the Housing Assistance Administration.

*An Indian Chief today: George Youngbear, Chief of the Sac and Fox Tribe of Tama, Iowa, has donned full Indian regalia for this camera study. Tribal business for the Iowa Settlement is conducted by the Sac and Fox Tribal Council under a constitution and bylaws.*



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## Places to go—things to see—on and near KANSAS, NEBRASKA, and IOWA INDIAN RESERVATIONS

### KANSAS

Kickapoo Indian Pow-wow. Labor Day weekend. Horton, Kans.

Prairie Band of Potawatomis Indian Pow-wow. July. Mayetta, Kans.

Kansas State Historical Society. Topeka. (Displays on Kansas, Western, and Indian History.)

### NEBRASKA

Omaha Ceremonial Dances. Omaha Reservation. August. Macy, Nebr.

Ceremonial Dances, Winnebago Agency. August. Winnebago, Nebr.

Chief Big Elk Park, Macy, Nebr. Indian-owned recreation area with campsites, trailersites, playgrounds, etc. Nearby are interesting historical sites, an old mission, Indian burial grounds, and relics of ancient Omaha camps.

Blackbird Church (Dutch Reform), Macy. One of the oldest places of worship in Nebraska.

Winnebago Indian Park. Tribally owned park overlooking Missouri River, 7 miles east of Winnebago. Campsites, trailersites, facilities for hunting, fishing, boating, swimming, and hiking.

Norfolk, Nebr. Elkhorn Valley Historical Museum.

### IOWA

Sac and Fox Indian Pageant, pow-wow and fair. August. Tama, Iowa.

Sioux City, Iowa (near Nebraska reservations). Sioux City Public Museum. Historical and Indian displays.

Des Moines, Iowa. Iowa State Museum. History, art, and science collections.

Created in 1849, the Department of the Interior—a Department of Conservation—is concerned with the management, conservation, and development of the Nation's water, fish, wildlife, mineral, forest, and park and recreational resources. It also has major responsibilities for Indian and Territorial affairs.

As the Nation's principal conservation agency, the Department works to assure that nonrenewable resources are developed and used wisely, that park and recreational resources are conserved for the future, and that renewable resources make their full contribution to the progress, prosperity, and security of the United States—now and in the future.

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